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Seeing Parliament in Action

THE EDITOR

Motoring in England

WM. C. ALLEN

Romance of the Torn Glove

ELLISON R. PURDY

At Ohio Yearly Meeting

RALPH S. COPPOCK

The Vital Question

KHALIL TOTAH

Pacific School of Religion
Berkeley, Calif.

ON THE HORIZON OF THE CHRISTIAN CHURCH

WHY OBJECTION TO UNOFFICIAL POLLS

Recently there has been prominent discussion of a poll as to prohibition conducted among the members of the American Bar Association. Opponents of prohibition perhaps do not understand why prohibitionists object to such polls. In the first place they simply do not work; that is beyond dispute. There has not been one poll which has developed the full dry sentiment of the group queried. This cannot be a matter of honest difference of opinion; it is too obvious. They do not work because the drys who are questioned refuse to answer. They refuse to answer because they resent such referenda, deeming them inspired by wet propagandists in support of a movement which bears many of the indications of disloyalty to the Constitution and to democratic processes. It is also true that in such a poll as that conducted among the lawyers of the country, wet voting among city groups will be actively promoted by organization, whereas, the same professional groups in smaller towns and in the country districts will be comparatively unorganized and uninterested.

RELATION OF THE CHURCHES TO EUGENICS

William Allan Neilson, president of Smith College, Rabbi Stephen S. Wise of New York and Professor Ernest A. Hooton, professor of anthropology at Harvard are announced by the American Eugenics Society as the judges in its sermon contest which has just closed. Sermons were received from widely varying localities all over the United States and the Society's Committee on Cooperation with Clergymen, which has been in direct charge of the contest, states that a preliminary scrutiny shows the entries to be of a high quality in their literary, homiletic and scientific aspects. An anouncement of the awards will be made early in the fall. The contest was open to any minister of any faith and to theological students, and was to be preached before a bona fide religious congregation. It was to deal, in general, with the relation to eugenics of the churches. The sermons will be judged for their scientific validity by Professor Hooton, for their persuasiveness by Rabbi Wise and for their literary quality by President Neilson. Prizes aggregating $1,000 are to be awarded by the judges, $500 for first prize, $200 for second while there will be three third prizes of $100 each. The Society has reserved rights of publication on the sermons, and will publish the winners in *Eugenics*, its official organ.

THE MOTOR AGE AND INCREASE IN CRIME

To those who believe prohibition has increased crime in the United States it will be illuminating, no doubt, to learn that crime has also increased in England and Wales where there is no prohibition. This is explained in an annual report issued July 6 of this year by the British Government entitled "Home Office Criminal Statistics; England-Wales 1928," presented to parliament, obtainable from His Majesty's Stationery Office, Kingsway, London W. C. 2. The report lists increases in certain crimes since the period just preceding the World War as housebreaking, shopbreaking, obtaining money by false pretenses, frauds by agents, falsifying accounts, and other frauds. The British police attribute these increases exclusively to the "motor age." The report declares: "It cannot be doubted that crimes against property with violence have increased most in country districts outside the great towns. . . . *And that the increase in this class of crime is therefore due to the incoming of the motor age.* . . . The motor car enables the criminally minded in great towns to travel faster and farther afield into regions where they are not known and the chances of interference . . . . are less."

NATION-WIDE RALLIES FOR CONSTITUTION WEEK

"A nation-wide chain of Prohibition rallies on behalf of the Eighteenth Amendment, reaching across the entire country during Constitution Week, September 14-21, is being planned by friends of the Amendment through all the various organizations united in its support," is the announcement made by Charles R. Jones, Chairman of the American Business Men's Prohibition Foundation. All the outstanding organizations in the country including the Anti-Saloon League, Woman's Christian Temperance Union, the Woman's National Committee for Law Enforcement, scores of local units of the General Federation of Women's Clubs, church and civic organizations in all parts of the land are among those who have advised the Foundation of their intention to observe Constitution Week in some striking public emphasis upon the importance of the Eighteenth Amendment as a vital and logical part of the nation's basic law. Many meetings will be held by various W. C. T. U. organizations throughout the country during Constitution Week in which the relation of the Eighteenth Amendment to the nation's welfare will be stressed. Publication is announced for Constitution Week, of important legal statement by an eminent authority upholding validity of the Eighteenth Amendment as a consistent part of the constitution and listing forty-three restrictions of state authority other than the Eighteenth Amendment, twenty-three of which appear in the original constitution and twenty in the other amendments. This statement will be used as a basis for a nation wide discussion on Constitution Day, September 17th. The Women's National Committee issues a call to all groups of loyal women to observe Constitution Day, urges observance of the day by schools, and emphasis upon the need for united action everywhere in defense of the national Prohibition law."

Eighteen Friends

Received on September 1, checks ranging in amount from $3.00 to $300.00. These sums are the interest for six months on American Friends Board of Missions Annuity Bonds which they have purchased.

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EDITORIAL

peaks for Preservation f Diversity

SO MUCH is being said for church union these days that easy and unthinking approval of the move- ıent is becoming something of a habit. It is assumed hat Christian fellowship and the fuller cooperation mply a great merger into one ecclesiastical organiza- ion. The implication is a mistaken one. We do not hink the cause of Christianity would be advanced by he formation of an all inclusive church. Such a novement smacks too much of that penchant for tandardization that is becoming the bane of the in- lustrial and commercial world. It tends to negate ndividuality. Even granting that mergers and stand- ırdization are acceptable in the world of business, it loes not follow that they are conducive to the highest ralues in the world of religion. Too often in the past ıas the church followed blindly in the wake of world rends, assuming them to be beneficial.

That outstanding prophet of our day, Bishop Francis J. McConnell, reminds us that the church should be regarded more as a fellowship than as an organization. We have not seen a more discerning word on the subject of church union than that found n an address given by him recently at Yale Univer- sity. The substance of his statement we reproduce as follows:

"All Christians today deplore the impression pro- duced by the apparently rival divisions of Christian- ty. I say 'apparently rival' because in fact the rivalry s not what it seems to be. The churches are inher- tors of a condition produced in other days, and are for the most part succeeding notably in manifesting a spirit of unity through a multitudinously diverse set of organs. Still the handicap is real and serious when we are thinking of a witness to the world of the fun- damental oneness of Christianity.

"Here we have to hold to the moral requisites—to the results in the lives of human beings. The justifi- cation of the Church is its giving the opportunities to individuals to make the most of themselves in rela- tion to God and man. This involves at once the pres- ervation of diversity. There must be room for the full activity of small groups. In educational tasks we have come to recognize that while mass effects are possible today as never before, there is also more room for the small group now than ever—for small colleges, for small groups in those colleges. Wonders are indeed being achieved in education of the masses of democracy. For example, the safety of nations from plagues today — plagues which centuries ago emptied the cities and stripped the countryside—is due to the fact that the ordinary man of the street knows enough about clean and pure water and milk, and enough about disease-carriers, to help public health officials hold disease at a distance. Neverthe- less, the knowledge which can be thus communicated to the public was not learned and cannot be learned by mass methods.

"In the formation of states wise political students have told us that small units serve society by supply- ing fields in which social experiments can be carried through on the small scale before they are tried out on the large scale. More than that, in the religious realm some circles will always be small. The advance through prophetic utterance comes not by large adop- tion of the prophet's message at the outset. With almost every prophet the work of propagating the idea is the function of a small group who take it on themselves to stand by and repeat and expound the prophetic utterance.

"Unity of ecclesiastical groups is an urgent need of the day and hour, and yet this unity must needs be watched with extreme care. As long as a small de- nomination, free to speak and act on its own account, is responsible to nothing outside itself it may render vast service to Christianity. If, however, that de- nomination is under the control of a centralized power in the slightest degree, a crisis may arise which will leave nothing but surrender or secession as alterna- tives—and that, too, where profound spiritual issues are at stake. The plight of the Quakers was bad enough during the World War, but suppose the Quak- ers had been part of a Church which could at least exert influence through the organs of a unified mass. Does any intelligent person doubt that the pressure for a warlike stand would have been put on the Quakers to the last ounce?

"No, the essential problem in union is to secure union on such terms as to make the One Church not less but more moral than before. It will never be possible to annihilate prophecy, but it is possible to create an organization which by its size and unity will make prophecy count for less and less. There is no tyrant so stupid or wicked as a huge democracy once it is wrongly set in likemindedness."

The Way of Outgoing Goodwill

INTEREST in the welfare of others grows with a practical expression of it as opportunity offers. To bestow a favor where it will be happily appreci- ated, without a thought of personal aggrandizement, is conducive to goodwill. How much everyone is in-

debted to the benevolent attitude and action of others may be difficult to estimate, but the sharing spirit opens the way to helpfulness especially when that interest becomes international and world-wide. A new hall of residence for overseas students to cost a quarter of a million pounds and known as "London House" is to be built in Bloomsbury, London. In commending the project Premier Ramsay MacDonald remarked that London could be a very cold and inhospitable place, and that he was greatly delighted that the city was about to do something to give a measure of welcome and care to the thousands of students doing postgraduate work within its borders. While this will be for men students only, the proposition for a similar place for women is under consideration. Such venture in goodwill is of the outgoing kind. The comfort and convenience of others is considered. The opportunity afforded for contact with those of varied cultures who seek to improve their own minds and hearts that they may serve their own generation more efficiently and acceptably points the way toward a greater development of mutual goodwill.

A telegram from Samuel Guy Inman of Columbia University, New York City, and Executive Secretary of the Board for Christian Work in Santo Domingo of the West Indies, says that reports from the mission workers fully confirm serious losses from the recent devastating storm. Besides Red Cross Relief the Board for Christian Work is the only American missionary agency with a Spanish-speaking staff in Santo Domingo City prepared to do relief work in the present emergency. The Capital workers are safe and the hospital is functioning, but the recently built church and workers' homes are demolished. The Board represents the combined Presbyterian U. S. A., Methodist Episcopal and United Brethren Churches and maintains a hospital, social service and evangelistic work in the Dominican Republic. This is another opportunity for outgoing goodwill. The present terrible disaster now serves to demonstrate more clearly than ever the great need which exists. Contributions sent at once to the headquarters of the Board, 419 Fourth Ave., New York City, will be greatly appreciated.

The Romance of the Torn Glove

BY ELLISON R. PURDY

OUR school reader contained these lines, following a vivid story of disaster:

"For want of a nail the shoe was lost;
For want of a shoe the horse was lost;
For want of a horse the man was lost;
And all for want of a horseshoe nail."

The lesson, of course, was very plain: great loss and trouble might attend the neglect of so little a matter as replacing a missing horseshoe nail. It was intended to furnish a solemn warning against carelessness to each oncoming generation; to exalt the virtue of careful attention to apparently unimportant details. Yet how often experience teaches that great and good results, as well as evil, come from little mishaps. Yes—though of course it would never do to put it in the children's reading book—neglects, blunders, stupidities sometimes lead to happy endings. It has sometimes come about that, though "For want of a nail the shoe was lost; For want of a shoe the horse was lost," yet the man, for want of a horse compelled to trudge on foot, has found himself and his mission in life.

The Romance of the Torn Glove was brought to mind by a simple incident on a recent Sunday. They were riding to church, these two who had been travelling together for nearly thirty years. She had discovered that her gloves were not mates—in fact that both gloves were for one hand. "I'll wear one glove and carry the other," she said—and then after a pause: "Do you know that if my gloves had not been mismated one day long ago, I should never have known you?"

This is the story. In an Eastern city four young ladies were on their way to church. They planned to attend an aristocratic church where a gifted Irishman preached brilliant and helpful sermons. One of these young ladies discovered that her gloves were not mates—that one of them had an ugly tear across the palm. These were the days when it was imperative that the hands as well as the head be covered. Paul had said nothing about gloves, to be sure, but custom had. The owner of the torn glove must return home. The others, quite easily persuaded, also retraced their steps. Passing a little Quaker meetinghouse, it was suggested that they stop there and see what it was like. A handkerchief in the hand might easily cover the torn glove, and surely no one would shake hands with them there.

The simple, quiet service was far from unattractive; but before these girls could leave their seat, the chief hand-shaker of a group of cordial people was practicing his friendly art, and, alas for the torn glove! hand after hand pressed upon it.

She of the torn glove found her way again to that Meeting, and often. She became a member of a Bible class, the Monthly Meeting, and the Missionary Society. A few years later she married a Friends minister and entered actively into the work of the Church, first in the local Meeting, then in wider fields, until she found a large open door of opportunity and leadership—all for the want of a glove that mated, all as the culmination of the Romance of the Torn Glove.

This simple story is but one of thousands, all emphasizing the importance of seemingly insignificant events in giving direction to life. We think of these events as mere happenings, as Paul did when he wrote to the Philippians: "The things which have happened unto me have fallen out rather unto the progress of the gospel."

If, however, instead of one or two only, there have been several incidents in our lives of any one of which we could say: if it had not been for this occurrence my whole course of life would have been changed, then the element of chance dwindles to the minimum; then Mathematics strides majestically in and rules chance out of the calculation. And why not? If "There's a divinity that shapes our ends, Rough hew them how we will," if it is "your Father's good pleasure to give you the kingdom," why should not that Divinity make use of common events? Why should not life be full of romances like that of the Torn Glove?

It is the fashion in these days to magnify the human; but the human is at its best only when there is purpose, when there

's prevision, when there is intelligent adaptation of present means to future ends. If this be the case even of the human, how then can the Entirety which the human seeks, the Reality which he worships, be actuated by less than these? Even though we call the Ultimate "It," or an "integrating process," we must find prevision, purpose, there.

The writer believes that the common events of life, if rightly interpreted, proclaim the "God and Father of our Lord Jesus Christ." Not that the little incidents or accidents should be unduly dignified, not that we should constantly seek to interpret them, much less than we should be oppressed by them; to do this would be to revert to the religion of the primitive man with its awful alertness, its terrifying dread of the Unknown. But rather that we should feel that all life is lifted far above the idle shuffle of circumstances to something divinely purposed. A torn glove, or a lost horseshoe nail, may be "a word behind thee, saying, 'this is the way, walk ye in it: when ye turn to the right hand, and when ye turn to the left.'"

There is another side to the Romance of the Torn Glove. It reveals a group of people ready to take helpful advantage of such an incident. The Friends Meeting of the Romance lacked many of the attractive features that some churches possess; it was without popular pulpit oratory, impressive music, inspiring architecture, or ritual. One thing it did have, a spirit of friendliness and good-will. Something that gave a warm, homelike welcome to the stranger. Something that after thirty-five years can be remembered as a significant and gracious sequence to the incident of the torn glove. One wonders how many like incidents which have turned the feet of some to the doors of churches have failed to ripen into divine romances because there has been no eager hand to grasp the torn glove in life-directing friendliness.

Much has been said of worship in these days—some pleading for quiet meditation, some for the importance of beauty and harmony, and some for high ritual and sacramental emphasis; but little, it would seem, has been said of the contribution to worship of the spirit of social outreach. Is it not true that the spirit which is ready and eager to welcome the stranger must give a significance not otherwise realized to the worship? If, in the quiet waiting, the mind which insists upon wandering rests for the moment with the new face which has appeared, why not that excursion be sanctified to give a new meaning to the act of worship?

Other things being equal, the worshipping body charged with the atmosphere of broad sympathy and generous readiness to welcome the new-comer is able to discern the body of Christ as the reserved and exclusive group cannot do.

Minneapolis, Minnesota.

As A Cash Proposition

LOOK upon religion as an investment, which pays daily dividends, is never subject to market fluctuations, and increases the more it is drawn against.

This is the method of a Washington lawyer, Wilbur LaRoe, Jr., whose article in *The Homiletic Review* (New York) makes good "copy" for the bank of spiritual welfare.

His religion, he tells us, costs him $2,000 a year, the equivalent of an investment of $33,333 at 6 per cent.

What are his returns?

First, he tells us, he lives in an orderly community, Chevy Chase, with four churches, overlooking Rock Creek Park, a neighborhood of Christian people, where there is no dodging of machine-gun bullets, and a sawed-off shotgun is never seen. This is worth at least $1,800 a year to him.

Then there is his little girl. He wants her to be taught something more than geography and arithmetic. He wants her to acquire "a moral and religious foundation on which she can stand in the years to come and face the temptations which she cannot escape in these modern days." Her private schooling costs him $400 a year, and he considers her church and Sunday-school training worth at least as much.

Again, Mr. LaRoe is a strong believer in social uplift, in helping the fellow who is down and out, in keeping whisky and narcotics away from those who are weak in that direction, and he writes:

"As a member of society, I ought to contribute something toward that great end. I find that my church specializes in those very things. In fact, the churches, the Y. M. C. A., the Central Union Mission, and the Salvation Army are all specializing in what seems to me to be the biggest and best job on earth—saving men and women from ruin.

"I figure roughly that $1,000 a year ought to be my mimimum contribution to that great work."

Mr. LaRoe needs also a philosophy of life, for he writes:

"I am not content to drift along from day to day like a dumb animal, working, eating, sleeping, without considering why I am here, whither I am bound, what my relation is to the wonderful universe in which I live.

"I find myself constantly getting into a moral and philosophical rut, and I feel subconsciously the need of rising above the commonplaces of life and ascending the heights, where I can get a new vision, where I can look down upon my daily routine and see how small it is, and look up and see how great the universe is, how good God is.

"I love to work and I love to play, but neither seems to provide me with a real philosophy of life. The legitimate stage provides amusement, and a certain degree of art, but the Church is the only place where I find myself really in touch with those spiritual forces which lift me above the ordinary level of my routine and inspire me with a new purpose, and give a new meaning to life.

"My need for such inspiration is just as great and just as sure as my need for food. Its value can not be measured in money, but who will say that $10 a week would be excessive pay for it? That is $520 a year."

Good friends are needed, friends who will call on him in trouble and sickness, not those who slap him on the back, and say: "How about a little drink?" Mr. LaRoe and his wife find such friends among Christian people, and their value cannot be measured in money.

An uncle died of alcoholism, and Mr. LaRoe believes whisky to be "the most dangerous temptation facing the young people of today." His argument is against whisky. "There is room for debate on the Prohibition question," he says; "but there is no room for debate on the whisky question."

Mr. LaRoe has had to face other temptations just as bad, and he figures that his church training is worth at least $15,000 a year to him.

The Washington lawyer is also interested in the Church's fight against war, and his contribution to that cause "could well be $500 a year."

Finally, he writes:

"I have always feared death.

"It is not so much that I fear physical death, which may be a comparatively painless experience, but I dread my lack of understanding of its significance.

"Something inside of me tells me that there is a spark of eternity in me that will never die, and I am willing to pay something for a definite philosophy which will keep that spark alive and make me feel that there is life beyond the grave.

"The Christian Church provides that very thing, and does it in a more satisfying way than all the philosophers from Aristotle to William James.

"After carefully considering my investments and their respective yields, I have reached the definite conclusion that my investment in religion is paying me a better return than my bonds, stocks, equipment trust certificates, or first mortgages. And it will be a difficult matter for a bond salesman to convince me to the contrary.

Here is one investment which is never impaired by a stock market crash; in which the annual dividend is never passed; and which need not be kept in a safe-deposit vault to prevent theft.—Reprinted, upon request of a Friend, from *The Homiletic Review*, copyright by the publishers, Funk & Wagnalls Company, New York.

Seeing Parliament in Action

Ramsay MacDonald Closes Dramatic Debate

FOR the writer, who is frankly politically minded, a certain fascination attaches to the legislative bodies of nations. It is there that one sees the political parties of a country in focus. On the background of legislative programs, political leaders march and counter march, sometimes more concerned to outmaneuver each other than to conserve the best interests of the country.

This fascination is peculiarly strong for a parliamentary body such as Great Britain's. With the exception of little Iceland, no legislative body in the world has so long a history and no body has played so important a part in the development of political and constitutional liberty. From the political point of view, therefore, a visit to the British Parliament is much like making a pilgrimage to Mecca.

One's impression will depend very largely on the nature of the business being considered. If it is not of great national importance and has no special political significance, the House may be almost empty and the discussion rather prosy and desultory. This was largely the case on the first afternoon we visited the House of Commons. The bill under consideration was certainly not without importance, being a measure providing for better housing in Scotland, but it had been largely threshed out in committee and its passage was a foregone conclusion. The discussion had to do with certain details, the Conservatives, naturally enough, contending that the bill did not adequately safeguard the interests of the property owners. We remained to see "the division," or vote, the Government, or party in power, winning by nearly 3 to 1.

HOW A VOTE IS TAKEN

While the discussion on this occasion was not very exciting, flashes of interest were not altogether wanting. A member of the government who was handling the bill was being continually interrupted by an opposition member. Finally losing patience, he exclaimed, "I do wish the honorable gentleman would keep his mind in control!" Members are invariably punctilious in courteous reference to "the honorable," or "right honorable gentleman," "the honorable member," etc., however belligerent and scathing the interchange of words. We did find, however, that some of the radical laborites fresh from the common folks, found it rather needlessly irksome to stand on ceremony when giving vent to their outraged feelings.

When a division is called for on a motion, members rise and leave the chamber. "Division!" is shouted by an official and a bell or gong sounds, bringing members from the Terrace, Committee rooms, etc., this general notice of a vote being supplemented by special messengers who scurry hither and yon to spread the word. Those who support the motion march into the House past two tellers who are members, one for and one against the motion, who count the "votes" as they file past. Those opposed to the motion enter and are counted similarly at the opposite end of the House. After the figures have been compiled the four tellers march in abreast and stand before the Mace, facing the Speaker to whom they announce the result. As they march in and take position, one almost expects the Speaker to ask a blessing upon the offering! Which suggests, of course, that it is quite a dignified and solemn affair.

ASKING LEADING QUESTIONS

As all students of government are well aware, the distinctive feature of a parliamentary system such as Great Britain's, in the unification of the legislative and executive branches through the cabinet whose members are members of the House, which directs and controls the executive. A "government," so-called, can therefore exist only so long as it retains the approval of the House of Commons. A phase of this continual and close relationship is what is known as "interpellations," or the questions which may be asked directly of the government officials.

For example, we were handed by an usher a large ten page pamphlet consisting largely of "Questions for Oral Answer" for the day in question. We found sixty-one queries, each with the name of the member putting the question and of the official of which the information was requested. They had to do almost entirely, not with broad questions of policy, but with details of administration. For example, the Secretary of War was asked: whether soldiers serving in the Guards are still granted the privilege of being employed at evening and matinee performances at London theatres; what British troops are stationed at Egypt and in what places; regarding the appearance of a Territorial Army band at a Conservative party gathering!

QUAKER M. P'S. RUN TRUE TO FORM

There are several Quaker members of Commons and we naturally checked up on the list to see if any of them were inquisitive on this particular day. We found three Quaker queries, one by Charles Roden Buxton, involving the Constitution of Southern Rhodesia, and two by Walter Ayles. Friend Ayles was a C. O. during the war and his questions were significantly suggestive. In one, he asked the President of the Board of Trade regarding the quantities of armaments and munitions of war exported from Britain to Afghanistan during the past three years. In the other, he asked the Postmaster General if he would consider the issue of a special peace postage stamp that could be used as an alternative stamp by those who care to adopt this method of testifying to their desire for peace and disarmament. It is refreshing to find Quakers running true to form in public life.

M. P. WOULD SPARE THE ROD

To illustrate both the detailed nature of questions which may be raised in Parliament and the controversial spirit in which they are sometimes considered we reproduce the following scene enacted while we were in London as reported in the *Times*:

Mr. LOVAT-FRASER (Lichfield, Lab.) asked the Home Secretary if he was aware that in a recent case at Chelmsford a boy of eight years was placed on probation and at the same time sentenced to receive four strokes of the birch; and whether he would take steps to prevent probation and birching being combined in dealing with child offenders.

Mr. CLYNES, Home Secretary (Manchester, Platting).—I have made inquiry and I am informed that the boy was before the Court for two separate offenses to which the boy's father pleaded "Guilty" in his behalf. After consideration of the circumstances, the justices decided that it was necessary for them to punish the boy for the one offense and to place him on probation for the other. The justices appear to have acted within their discretion.

Mr. W. BROWN (Wolverhampton, W., Lab.).—Shame, shame! (Unionist cries of "Order" and "Withdraw.")

The SPEAKER.—The word "shame" is not a Parliamentary expression. (Cheers and cries of "Withdraw.")

Mr. BROWN.—I do not know whether it is a Parliamentary expression or not, but I assert—— (Cries of "Order, order" and "Name, name.")

The SPEAKER.—The hon. member has not risen to a point of order.

Mr. BROWN.—I do not know whether it is a point of order or not, but I say it is a monstrous outrage to punish in this way a boy of eight years of age. (Loud shouts of "Sit down" and "Shut up.")

The SPEAKER.—I hope the hon. member will not continue that kind of behaviour. (Cheers.)

Mr. BROWN (who was again received with cries of "Sit down" and "Name, name").—Whether it is, in a Parliamentary sense, in order or not, I say it is an outrage for the justices of the peace to punish a boy with corporal punishment. (Some Labour cheers.)

Mr. CLYNES.—The hon member is under a complete misapprehension of the nature of my answer. I have not said a word in justification of the decision of the magistrates.

Mr. BROWN.—Have you done anything

to stop the outrage? (Some Labour cheers.)

Mr. CLYNES.—I have had it in my mind to convey my view, in the proper form, to the justices in question.

Mr. LOVAT-FRASER.—This is highly objectionable, and will the right hon. gentleman take any steps to stop it?

Mr. CLYNES.—Steps have been taken repeatedly to call the attention of magistrates to the subject.

Mr. BROWN.—Stop this outrage.

Shades of the Hoosier Schoolmaster! What a sense of security naughty boys of England must have, in the realization that if the "birch" is laid on too heavily their cause may be presented on the floor of the British Parliament!

One dramatic debate took place while our Party were in London and of course we were all keen to squeeze in by hook or crook. Stanley Baldwin, leader of the Opposition, had moved a vote of censure against the Government, and a forensic battle royal between the various parliamentary giants was expected. Unusual interest attached to the debate because the motion had to do with the much-mooted question of free trade vs. safe-guarding or tariff's, with preferential schedules for the imperial Dominions.

HOW TO BREAK INTO COMMONS

Arrangements in the House of Commons for visitors are greatly limited, the general visitors' gallery providing for about 200 people only. On special occasions, these seats are at a great premium. There are two or three ways of gaining entrance to a seat. Through acquaintance or contact with a member of the House one may be admitted to the members' visitors' gallery, just below the general gallery. This section is so small, however, that at a given time each member has but a fraction of one seat at his disposal. Hence members draw visitors' seats for certain days. Obviously, on such an occasion as the one in question, the chance of a seat from a member was very slim indeed. As a result we refrained from approaching any of the Quaker members for help.

The other approach is the purely democratic approach of the common people. Having used both methods of ingress successfully, we are for this one. Along the side of the great hall leading from the street to the entrance to the House are upholstered stone benches between the pillars of the building. Those who are willing to sit and wait, take position here, in order of their coming. As visitors who are inside the House chamber withdraw, those at the head of the waiting line are admitted, either singly or by twos, threes or fours, in accordance with the number of seats vacated.

If one is inclined to be patient and philosophical, this experience may be made an enjoyable one. If prone to introspective and exclusive, he may read a book while waiting. The upholstery is soft and solacing. If one is new to the premises, he may take pleasure in observing and studying the fine mural historical paintings which face him from the opposite side of the Hall. Better still, if one is properly sociable, he is almost sure to strike up a passing friendship with his next neighbors in the line—it may be with fellow tourists from "the States," or, as in our case, with a London Parliamentary "fan" who follows with zest the political game. A certain sense of fellowship and comradery seems to characterize those who sit in line for the opportunity of seeing the Parliamentary wheels go round.

But even this approach gave little promise for such an important occasion as the one anticipated. The House goes into session at 4 p. m. and the Parliament Building is not open to visitors before that hour. Our Party had a bus trip to the Model Garden City of Welwyn that afternoon and we hesitated whether to go or to stay and try to break into Parliament. A few chose the latter course but we finally decided to go to Welwyn. Returning to the hotel at seven in the evening we found that the few who remained behind had been unsuccessful in getting in, the visitors' gallery being crowded. Once in, the favored ones were inclined to hold their vantage position.

WE TAKE A LONG CHANCE

There was a faint hope that later in the evening one might be able to get in. It was very faint, to be sure, but we concluded to waive dinner and take a chance. We have never forgotten what William Jennings Bryan said to us several years ago after each of us had made a close train connection in Cincinnati from one station to another: 'In all my traveling I have learned that if I will take every chance, I'll sometimes make it." So we hopped a bus for Whitehall.

On arriving at Parliament we found that the waiting line had overflowed the great Hall and extended outside the building to the street. Prospects didn't seem very bright. It was not long, however, before we were on the upholstered seats in the Hall. Although the debate had begun about four in the afternoon, it was evidently still going strong since those inside were hanging on to their seats. Finally, after waiting for two hours, our turn came and after signing the accustomed register promising to behave with decorum, we were once more in the visitors' gallery.

BALDWIN'S MOTION OF CENSURE

How different the scene from that which we had beheld previously! The House was now full, both the "front benches" (Government and Opposition) were well occupied and the atmosphere fairly tingled with political electricity. The first big guns had been fired. Stanley Baldwin led off, supporting his motion of censure, which moved:

"That this House, believing that a return to prosperity can best be promoted by safeguarding the home market against unfair foreign competition and by expanding the export market by reciprocal trade agreements with the Empire overseas, regrets that the Government has reversed the policy of safeguarding instead of extending it and has arbitrarily excluded from consideration the imposition of duties upon foreign foodstuffs devised to obtain equivalent advantages for British manufacturers and agriculture in British markets and elsewhere."

Philip Snowden, Chancellor of the Exchequer and Lloyd George, Liberal leader, had both replied with able speeches, Snowden serving notice that the present Government never would consent to put a tax on food and showing, moreover, how impractical was the theory of making reciprocal relations with the Dominions that would be helpful either to them or to England. Lloyd George was at his best, fairly riddling Baldwin and the Conservatives, showing up their glaring inconsistency and the untenable nature of their position.

Two or three members spoke after we were admitted and then Neville Chamberlain of Birmingham made the concluding speech for the Conservatives in behalf of the motion of censure. He is not a particularly effective speaker—in fact the Conservatives were weak in comparison with their opponents from the viewpoint of oratory. He is a man highly considered in public and private life, however, and we could not help dwelling upon the appropriateness of his appearance in the lists on this occasion. It was his father, Joseph Chamberlain, who, a quarter century or more before, risked his political fortunes in favor of protective tariffs for England, and lost.

AN AMERICAN VIEWS THE SCENE

It thrilled us to the quick to be able to look upon a scene so characteristic of British political life and to hear discussed a question that goes to the very core of England's existence. Sitting on the Government side of the table on which the Mace rests and which separates the "ins" from the "outs," were the Prime Minister and his associates in the Cabinet. We noted Philip Snowden, seated close by Ramsay MacDonald, the two occasionally conferring together as they faced Chamberlain, attacking them from the other side of the table—almost within arm's reach. Some of the Ministers, the Premier among them, were sitting low in their seats, heads resting upon the back of the bench and feet up on the table in front of them—not a very dignified parliamentary attitude to say

the least. Obviously, not included in this informal group, was Margaret Bondfield.

Notables on the Opposition bench, somewhat similarly postured, included Stanley Baldwin, who took his medicine like a good boy though he must have found it bitter, the supercilious Winston Churchill, and Austin Chamberlain, older brother of Neville who was speaking, the former sitting covered, his high hat tilted down over his eyes.

Ramsay MacDonald gave the impression of a horse, champing at the bit, eager to rush in and end the fray. An occasional memorandum would be made by him, apparently to note some point he wished to make. Otherwise he was nervously tearing up sheets of note paper, the bits fluttering to the floor.

HOUSE OF COMMONS IN TUMULT

The general tension was such that now and then the House was in an uproar of interruption. The noise was divided between the "hear! hear!" of the affirmatives and the "boos" and derisive laughs of the negatives. On two or three occasions, during the speeches both of Chamberlain and MacDonald the speaker had to sit down until the Speaker of the House could still the din of confusion and turbulence. It was certainly a wild night in the Commons.

At last Chamberlain managed to finish his speech and at 10:30 MacDonald rose to conclude the debate. The Prime Minister is, to put it mildly, a man of striking appearance—is declared by some to be the handsomest man in Parliament. Having asked for no quarter, he now gave none to his opponents. In a fiery speech he accused the Conservatives of trying to censure the Government for not doing what they themselves had refused to do when in power. He said it was an exceedingly bad example of Satan reproving sin!

At eleven o'clock the division was called which showed Baldwin's motion to have lost by a vote of 312 to 241.

Elated over our experience, we made our way back to the Ivanhoe Hotel, feeling that we had observed English knights of the Twentieth Century in tournament no less dramatic than those in which Ivanhoe had cast his lance in days of old.

W. C. W.

The flowers of the field plead with us all through our days to shun coarseness and vulgarity. Herder once said he could trust little children and those who loved flowers. "Consider the lilies," said the great Galilean. He rejoiced in their gorgeous robes, praising for probably the first time in history their gorgeous coloring, pointing out that the brilliance of an eastern potentate could not equal the splendor of color in a Palestinian lily.—JOHN MOORE.

Motoring in Southern England

BY WILLIAM C. ALLEN

WHEN motoring over England this year (1930) the American visitor is surprised at the immense amount of road widening and rebuilding in progress. The number of motor vehicles registered in England in 1929 was 1,919,785. They are crowded into an area about equal to the State of Pennsylvania. Many of the roadways are not sufficiently wide for modern needs. When a road is being reconstructed men are placed at each end of the section that is being repaired, and with green and red flags perfectly control the traffic. The English in many matters of detail are most orderly on their streets and highways. Traffic keeps to the left. There are many signposts to aid the motorist. Drivers constantly signal to each other as to the course they expect to take, no chances are permissible, they politely give each other the right of way. I am compelled to say that in some respects automobile courtesy and care are more in evidence in England than in America. This adds to the pleasure and safety of motoring over circuitous and often narrow roadways.

If you are wise you belong to the Automobile Association. Its privileges are similar to those granted to members of the automobile clubs of the United States. The fee is £1 per year. The A. A. has its own policemen, with its own uniform, and these men stand at cross roads or junctions in towns and country and, with perpetual arm motion, tell individual drivers of every car exactly what they are to do. In turn the drivers of A. A. cars and their police courteously salute each other. Every few miles are the A. A. telephone booths, accessible only to members of that organization. They possess booth keys to use in the event of calling for help or for other purposes. The A. A. has a membership of over 800,000. The Royal Automobile Club, very much on the same plan, is not so large. It has recently deemed it necessary to issue a warning against pedestrians who may be strangers and who ask for a "lift."

The "baby" motor cars are numerous, but look very uncomfortable for good-sized grown-ups. Taxes are high. The assumption seems to be that if a man can afford an automobile he must make it help to pay his expenses for a big war. Consequently many cars are not as high-powered as in America—indeed, this hardly seems necessary because there are few heavy grades in England. Taxes are assessed according to the power of the car. The tax is £1 ($4.88) for each horsepower, independently of the size or age of the car. Thus a seven horsepower car is taxed annually about $35, a sixteen horsepower almost $80. Petrol costs 36c per gallon. Men at service stations do not wear uniforms nor do they clean windshields.

The broader roadways wind incessantly. Many are of very ancient origin—they were not in the early days laid out straight because the "evil eye" followed undeviating lines only and could not go down crooked paths and roads. In some parts of England you come across very old, straight highways which were planned by the Romans—those practical colonists did not worry about the "evil eye" and built their roads for utilitarian purposes. Again you note the lateral lanes that wander off into the verdant countryside. These paths make many mysterious turns, are often rough and stony, are flanked by turf-rooted hedges, wild flowers and jagged trees. In June many clumps of wild roses adorn these placid pathways.

Old-fashioned public houses are passed by every few miles. In them some of the country folks disported themselves, often to their exceeding harm, but to the vast financial gain of rich or titled manufacturers. Some of the names of these "pubs" seem appropriate; thus on the edge of the great port of Southampton you pass, "The Sailor's Return." Do you want old castles, square Norman church towers, dimly lighted cathedrals, ruins, rich men's parks? There is a profusion of them on every hand.

And the villages! What shall we say of them? How picturesque they are, set in the midst of sweet green upland or under chalky hills nestled by the salty sea. How uncomfortable some of the houses look with their quaint, ofttimes thatched roofs and tiny casements. The cellarless homes are mixed up with strings of little shops, the windows of which are crowded with chocolates, cakes or an unattractive medley of three-penny and other things. Old church towers are seen in the smaller towns, surmounting solidly constructed places of worship, which are much alike as to the outward but seem cold to the American visitor even though the hearts of the congregations may burn with celestial fire, although this may not always be.

Since the Great War it would almost seem as if nearly every small community in England has its war Memorial in some conspicuous place. These monuments often are slight affairs, dedicated to the young men who surrender their lives at the bidding of propaganda and befuddled or ambitious politicians. In

ese tortuous village streets you see—
s is remarked by some Englishmen—a
inimum proportion of middle-aged men.
lmost a million of Albion's sons who
ould now be in their prime, were con-
med in the Great War. You see a
aximum number of old men, quietly
andering along the footpaths with
alkingsticks—and maybe whiskers. You
dge that many of these "old timers"
ossess a very meager competence, they
ave given up business cares and have
ken to the field. You see plenty of
ildren with ruddy cheeks and happy,
nwashed faces, risking life and limb
front of motor cars and thundering
usses. Possibly a down-pour comes on.
hile some seek temporary cover, it is
ery apparent that a shower does not
sturb many of the out-of-door folks who
alpably despise the economic value of
reserving their clothes with umbrellas.
hey plod right on through mist and
ain.

During the latter days of merry May
nd the early part of winsome June,
nglish scenery is rich in wildflowers.
he modest primrose, the wild geranium,
he coquettish daisy dance and quiver in
he caressing breezes. Broad carpets of
ainty bluebells spread from beneath the
hadow of umbrageous trees out into the
ckle sunlight. Lovely meadows, re-
plendent with gay buttercups, are ex-
lted like unto the Field of the Cloth of
old. Cattle and sheep dip their eager
nouths into the fragrant grasses. Dur-
ng part of the exuberant springtide the
wakening fields are separated by hedges
f yellow broom and gorse. On some
tone-strewed hillsides great patches of
his splendid bloom reflect the glowing
lory of the sun.

On a clear summer day the masses of
listant trees look like solid blocks of dark
reen forest. Out in the open isolated
rees are satisfying with their perfect
ymmetry. From behind high grey walls
ilac trees—not just bushes—laden with
white or colored blossom gaze down into
he streets below. Horse-chestnut trees
with big bulging candles—larger than
n America—delight the eye. The rugged
awthorns when at the apex of their
ride charm us with their great ropes
f bloom, tinted with that vivid color
hat artists describe as lake. The
aburnum, an exquisite tree, at the height
f its wondrous fairness, looks as if cov-
red with dripping gold. But fascinating
eyond all else are the long, thick hedged
nd undulating fields of rhododendrons,
rioting with superb mauve flowers that
dominate the scene. As you speed by
leasant gardens or glance through nar-
ow gateways you see cultivated rhodo-
endrons of many tints, white to magenta
nd deep-dyed reds. Their transcendent
loom during a few short weeks makes
ubilant the earth and air.

Summer comes. The waving grain looks white unto harvest. Millions of gay roses flaunt their allurements amid a multitude of flowers. Scarlet poppies, when the sun shines, dazzle the eye. The lowly heather with its exquisite robe of purple, spreads over forest, fen and field. Surrounded by the ever-changing beauties of southern England the motor cars rush on and on and on!

Finally, it may be remarked that if the English would only advertise in America more about their historic and charming country it would be well for themselves and the United States.

England, 1930.

THE CHILDREN LED THE WAY

A few nights before Christmas last year our pleasant home in Richmond, Indiana was the scene of a rather unique gathering. The children of the avenue, whose sur-names would look most familiar in AMERICAN FRIEND columns, imbued with the spirit of Christmas, had prepared a play, which with no assistance from adults, they presented. As the time of practicing drew to a close they asked for the privilege of inviting their own guests. It happened then, that there came together a little group of parents and friends, who came perhaps more to please the young actors than with hope of being entertained. It is beside the point but true that we were all surprised at the success of the undertaking. It was a source of satisfaction too, that the true meaning of Christmas had not been lost, and that the restoring power of love as typified in the Christ-child was represented in graphic fashion. After the play there followed a time of Christmas story-telling and the singing of carols in which young led and older followed. It was a happy hour. When it had passed and the last dear guests had said good-night, knowing that another Christmas would probably find us in some place far remote, I turned to my husband and said, "In what other community could a thing like this happen?"

It is past mid-summer. For two months we have lived in surroundings as different from those of College Avenue as one could imagine without going into another country. The town lots are narrow, though why I cannot understand, with all the space so near at hand fairly going to waste. I can hear my neighbor on the one side strike the match to light her morning fire. On the other the distance is no greater. Twenty-one children grace this block with their presence. Often several of that number play in our yard or on our porch. Long ago they exhausted all games jointly possessed. A common library has occupied our hall. A new set of croquet has helped to pass many hours and I have blessed the return into favor of that old-time game. There were some spontaneous programs, but a real play was inevitable. Some of these new young friends of ours are rather dramatically gifted. Accordingly "Where Fairies Rule" was written, the parts assigned, and practices begun. Difficulties in the way of clash of ideas are inevitable but in this case rather unusual troubles arose which came to a climax when she-of-the-fair-curls, angered by some trifle, announced that she could not be in the play because she-of-the-dark-curls was one-fourth Spanish, and she was forbidden by her mother to associate with Spanish. All summer we had felt this tension line, since the two could not play at each other's homes, but both play here. Appealed to for advice I urged quiet waiting and sure enough the storm blew over. Beautiful costumes were made or drawn out of storage. The families of the cast were invited in for the evening performance. Here was a real test of parental devotion. And it triumphed. The Anglo family sat close by the part-Spanish one in our improvised auditorium. On the "stage" the young Episcopalians, Catholic, Presbyterian, Southern Methodist and Quakers tripped lightly through their parts, bringing their audience to almost uproarious laughter when part of the imported greenwood tumbled over because of the two-great enthusiasm of one actor. What a mixer is a good laugh!

Yes, this gathering lacked some of the fine elements of the one last Christmas. Such can only grow out of common background and long-time friendships. But it really was a joy to see those two women who think they hate each other sitting together in our home. The beatitude about peace-makers would be a good one to deserve. And in this little experiment in peace-making and neighborliness, as often happens, the children led the way. The cessation of practices and the restoration of some order in the house is much appreciated, but next time the request comes for a play, I hope I may have the grace to say yes. Some good always comes as a result.

ELIZABETH H. EMERSON.

Las Vegas, N. M.

The most popular of the prophets was Jonah. He stood head and shoulders above every other prophet because of his amazing success as a preacher. He had succeeded in doing what no other prophet had ever accomplished. He preached so effectively that an entire city succumbed to his appeal. It was no ordinary city. It was Nineveh, the biggest city in the whole world and a pagan city, too. This colossal pagan city repented in response to the preaching of Jonah. But Jesus calmly said, "A greater than Jonah is here."—CHARLES E. JEFFERSON.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

THE GOODWILL DIME PROJECT

Last autumn sixty-four Bible schools and about 1600 children cooperated in the Goodwill Dime Project worked out by the Service Committee. The dimes collected amounted to $814.23.—Evidently some small children sent pennies as well as dimes.

The Service Committee appreciates very greatly this find cooperation of our Bible schools. We hope that many more schools may participate this year, and that many more children may share in the service of the Committee.

This year's project is very similar to the first. The same kind of five-place coin card will be used. The weekly lesson prepared for the use of teachers will be different, explaining the work made possible, in part, by the contributions of the children last year. They are short and to the point. There are five of these lessons; each of the first four will be illustrated by a picture of the work, interesting to children. The little play to dramatize the Service Committee work, which is to be given on the fifth Sunday, is simpler than last year, and requires less preparation.

The series may be given weekly, with Armistice Day as the culminating date, or monthly, culminating at any appropriate time. Each member of the school should have a coin-card for the Goodwill Dimes, each teacher a set of the teacher instructions, each school at least one copy of the play. We hope to hear from many Bible school superintendents asking for this material at once.

NOTES FROM PEACE CARAVANERS

Out in Arkansas and Kansas, Edward Blair and Allen White, of Guilford College, have been peace Caravaning for the Service Committee. "Hit a Girl Reserve Camp!" they say. "There were girls from all over Kansas present, and a very interesting meeting was held at night on a nearby lake. We, the speakers stood on a platform built on the lake, and talked peace to two hundred girls seated over the bank in front of us. A great amount of interest was shown!"

A few days later, Allen White's future profession was all that got him a chance to speak. "The minister finally placed White in his pulpit, after a long talk, and after the latter had given his intentions of being in ministerial work. In this talk, the minister quoted us verse after verse, that wars were supposed to come, and that he did not believe in peace; but finally the arrangement was made. He would not let me in, because I am planning to be a lawyer."

On August 10th, the Swarthmore team, Clark Kerr and Neville Gee, down in Virginia and North Carolina, addressed fourteen hundred and twenty people, and one radio audience of inestimable number. "The *idea* of this Caravan is to further peace, and the *object* is to keep "Cleopatra" running. When better Buicks are built, we will have built one of them."

The Church of the Brethren team, Ralph Petry and John Masterson, is out in the wheat country, North Dakota and Minnesota. Thrashing time is no time for meetings. "Most of our work is done in small towns and with country church groups. At present, some are finishing cutting grain, and others are busy thrashing. I used to think Sundays came too often, but now it would help us if about every third day was Sunday." Nevertheless, they held thirteen meetings during the week of August 11th, churches, Y. W. C. A.'s and a Kiwanis Club. They were booked with a Lion's Club, but the meeting was called off on account of the heat. "It is so hot that we almost scald our lungs when breathing."

HISTORY IN COLORED SCHOOLS

A Teachers' Conference on this topic is to be held on Saturday, October 4th, in the Meetinghouse, 20 S. 12th Street, Philadelphia, under the auspices of the American Interracial Peace Committee. The evening session at 8 o'clock will be open to the public.

At the afternoon session, Dr. Carter G. Woodson, of Washington, D. C., will speak on "Need of a Special Method of Teaching History in Colored Schools." The discussion will be led by George A. Johnson, Principal of Howard High School, Wilmington, Del. Dr. Henry T. Hodgkin, of Pendle Hill, will follow thi with a talk on "The Need of teachin History so as to stress the Peace Ideal, the succeeding discussion being led b Miss Ruth Wanger, head of the Histor Department, in the South Philadelphi High School for Girls.

Montgomery Gregory, Principal of th New Jersey Ave. School, Atlantic City N. J., will address the Supper Session on "Correlation of the Teaching of th Peace Ideal and Negro History," th discussion of which will be led by Mis Marie S. Chase, Principal of Martha Washington School, Philadelphia. Nex will be a talk by Dr. Stuart Rice, of the University of Pennsylvania, on "Technique of Creating Friendly Attitudes in Young People by the Teaching of History." Rachel Davis-DuBois, of the National Child Welfare Association, will lead the discussion of this.

The evening session will be devoted to a Summary of the Conference by Dr. W. E. B. DuBois, followed by discussion from the floor. Fifteen hundred invitations to this Conference have been sent out, and the occasion promises to be of great value. It aims to discuss methods by which children in colored schools can learn from the beginning of their school life the part which the Negro has played in civilization, as well as the importance of the victories of peace.

EMMA CADBURY TO VISIT HOME

Emma Cadbury, of our Vienna Center, is expecting to visit Geneva early in September, having been asked to speak at the Conference arranged by the Women's International League for Peace and Freedom on the question of persons without nationality. She hopes at the same time to see something of the Quaker Center. She will return to Vienna after this, but will start for a short visit to the United States soon afterwards. She expects to sail from Cherbourg on September 27th, by the Berengaria, arriving in New York on October 3rd. She plans at present to return to Vienna about the middle of December, thus allowing her fellow-workers Headley and Elizabeth Snoep Horsnaill to visit their families in Holland and England at Christmas time.

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WESTTOWN, PA.

Ohio Yearly Meeting in Session

The Expository Hour an Outstanding Feature

THE 118th annual session of Ohio Yearly Meeting was held at Damascus, Ohio, beginning Tuesday, August 26 and continued until Sunday evening, August 31. In richness of Christian fellowship and inspiration from powerful spirit-filled messages more could not be asked from a Yearly Meeting. Charles E. Haworth opened the first session with a doctrinal exposition from the second chapter of Ephesians. Seth C. Rees after many years' absence which had brought an enrichment of experience in the midst of ceaseless change returned to declare in a most striking message "Jesus Christ the same yesterday, and today, and forever."

Good attendance from local meetings made sessions of the usual size even though dining hall patronage showed a decided slump in the number from distant quarterly meetings. It was not unexpected that unemployment, drought, and depression would make a noticeable difference in attendance. Visitors at the Yearly Meeting grounds found themselves treading upon lawns that had been nicely graded and seeded since last year, while trees and shrubbery revealed that landscape gardeners had done a nice piece of work despite the drought of the summer.

Jehu and Elizabeth Reagan, Orval and Lois Cox, with minutes from Western Yearly Meeting; and Maria Henley with a minute from Yorba Linda, California were most acceptably present. Jehu Reagan enabled all to realize what we so well knew, but had not thought of so expressing ourselves when he closed a period of exhortation by saying in a characteristic way "I'm feeling religious at Ohio Yearly Meeting."

The Expository Hour held each day after the first from 11:00 to 12:00 o'clock, even though preceded by a two hour business session still enjoys the best daytime attendance and proves to be an outstanding feature of the week. Paul S. Rees, pastor of the Detroit Holiness Tabernacle occupied two periods speaking in the first from Acts 4. His thought was focused upon the expression, "And great grace was upon them all." His second message was from Colossians 1:27, "Christ in you the hope of glory." A. C. Weiand, President of Bethany Bible School, Chicago, spoke at the Friday and Saturday periods upon Christian Assurance and Prayer.

Even though political conditions are decidedly chaotic in both China and India three new missionaries were dedicated and started for the field. Roberta Naylor to China where her sister is already located as a missionary and James and Judith Kinder to India. Margaret Holme, senior missionary at the Ohio stations in China passed from works to reward just a few days before Yearly Meeting convened. Suitable memorial services were held for her.

Probably the biggest forward step in the missionary work of the Yearly Meeting was in joining with the Pastoral and Evangelistic Board in placing a full time Superintendent in the home field. Claude A. Roane, with residence at Columbus, Ohio besides being President of the Missionary Board is the new General Superintendent of the Yearly Meeting for Missionary, Evangelistic, and Pastoral work. Homer L. Cox who was elected Yearly Meeting Superintendent a year ago closed his earthly ministry during the past year. His absence this year revealed what a prominent place he had taken in the work of the Yearly Meeting. John Pennington, although stricken with sorrow, having so recently lost his companion of sixty-four years, was able to attend Yearly Meeting and engage in the ministry. He was indeed princely in his sorrow.

The various lines of interest were ably represented by strong addresses. Byron L. Osborn spoke in connection with the report of the Committee on Abolition of the Liquor Traffic and Law Enforcement. Clarence E. Pickett, Executive Secretary of the American Friends Service Committee gave an address. Luther E. Addington spoke on the subject "The Worth of Individuals and the Proper Accounting for Them" as a part of the Bible School Report. Rayner W. Kelsey ably represented the Association Executive Committee on Indian Affairs. Dr. D. B. Hampe spoke on "God's Financial System for the Church" for the newly organized Department of Stewardship.

The Friends Rescue Home at Columbus reported having just completed twenty-five years of work in which over 1,700 girls had been cared for. Seth C. Rees, the first Superintendent of the Home was in attendance at the Yearly Meeting and spoke feelingly upon the reported percentage of the girls that were won to Christ. No other work including both Pastoral and Evangelistic seemed to be so fruitful.

An unusual number of references and requests were forwarded to the Yearly Meeting to the end that there was set in motion an effort to provide financially for aged and incapacitated ministers; annuity contracts were specified and trustees appointed to receive annuities; the Committee on Education was charged with the duty of preparing manuscripts for a Children's Catechism; a committee was appointed to revise and rewrite the discipline ready for a reprint next year; and a uniform loose-leaf system of keeping membership records was adopted.

Edward Kuehnel and Harlan Mosher after having served a year in pastoral service were recorded ministers.

Ralph S. Coppock and Louise Ellett were continued in their places as Presiding and Recording Clerks.

R. S. C.

PENDLE HILL ANNOUNCES NEW APPOINTMENTS

It is with great satisfaction that the Board can announce the completion of the faculty of Pendle Hill for the year 1930-31. Dr. H. B. Sharman is well-known to New Testament scholars through his previous work at Chicago University and in Yenching University, Peking, China. He is the author of several books on the life and teaching of Jesus Christ. He has conducted a camp seminar for a number of years in which he has taken a small group of students through a very searching study of the New Testament, helping each one to come to his own discovery of the eternal truths contained in the records. In his own words, "the aim of the seminar is to rediscover Jesus . . . . All the resources of modern criticism and liberal scholarship are employed in an endeavor to know Him. The study is made without any initial theory as to His nature or the source of the records . . . with intellectual and moral integrity." To many who have followed this course light has come with all the brightness of a new revelation of the majesty of Christ and His living message for themselves and for the world today.

In a similar study of the Gospels Dr. Sharman will lead students at Pendle Hill. His contribution will also be made in other ways, and he will be living in our midst with his wife and her mother. Mrs. Sharman is a sister of D. Willard Lyon, a leader in the Y. M. C. A. work in China for twenty-five years and recently appointed visiting professor in the School of Philosophy in the University of Southern California.

Dr. Sharman will not confine his work to resident students, but will take a weekly class at 4:30 p. m. on Wednesday for any who care to enroll for a piece of serious study on lines similar to those indicated above.

Friends will have heard with much interest and appreciation of the important new work which is being undertaken by Carson W. Ryan. Pendle Hill had counted on his help in the work in religious education on lines similar to those followed

with much profit by the Woolman School students. The gain to Indian communities is a loss to Quaker students and others at Pendle Hill, but we cannot regret Dr. Ryan's decision to undertake this difficult and important service.

Pendle Hill is fortunate in the fact that Dr. Ilse Forest of Bryn Mawr has been secured to take the seminar in religious education, assisted by Henry T. Hodgkin, Joseph E. Platt and others. Closely related to the work of this seminar will be the First-day School which will be conducted under her supervision and in cooperation with some of the Media Friends. In addition to resident Students, a small group of Friends who are particularly responsible for work in this field are joining in the investigation, with a view to making a fresh study of the Quaker approach to the problem in the light of today's needs and conditions. Mrs. Forest is Associate Professor of Education at Bryn Mawr College and comes to this task with a rich background of experience as a teacher and mother. She is already known to many through her lectures and books and in her work with the Parents' Council.

YOUNG FRIENDS IN CAMP

Many Young Friends from Wilmington Yearly Meeting arrived, August 27, at the 4H Club Camp on the beautiful Little Miami river near Clifton, Ohio. From Wednesday night, when the Conference formally opened, until Sunday afternoon, these Young Friends enjoyed a fellowship together which only camp life and friendship can produce.

Five minutes after the rising bell Alfred Milner had put us through a long and strenuous list of exercises or sent us for a dip in the icy water. He also had charge of the sports held every afternoon and many spirited games of soft ball and volley ball were enjoyed.

Following breakfast, the group divided into small units for devotions. Since the camp was for the purpose of becoming Friendly Young Friends, the subject of Friendship, both with man and God, was discussed.

Class periods came next on the program followed by an hour's discussion of any question or problem brought up during the Conference. Ward Applegate of Indiana, led one class on "Leadership Training." He presented the topic under three headings: 1. The need for leaders; 2. Can I be a Leader? and 3. The choice of a field. Willis Harner led a class on "Friends, Past and Present" which took up some of the history and principles of Friends.

Thursday afternoon, we were privileged to hear Mr. Quraishi of India, who gave a brief but interesting talk on the situation in India. Thursday morning, John H. Ferguson of Nebraska, gave a report of the Youth Conference held in Toronto this summer which was very splendid.

Friday, Dr. Charles Ridley of Wilberforce University, gave two lectures on "Young America's Challenge" and "Race Relations." Both were very fine and caused quite a lot of discussion the next day.

Saturday the group enjoyed a hiking trip to historical Clifton, after which a campfire supper was heartily eaten. Saturday night's program consisted of Stunts and a Court which caused much merriment.

Sunday morning, an old fashioned Quaker Meeting was held, the young people showing a splendid spirit, entering whole-heartedly into the worship hour.

Vespers were held each evening at sunset on a beautiful knoll overlooking the river and probably more inspiration was received in this quiet hour than at any other time.

All left expressing their enjoyment of the camp and of the help and inspiration which they received, and the new friends they had made.

HELEN CAREY.

Consolidated Report of United Benevolences

April 1 to August 31, 1930

YEARLY MEETINGS	1929-1930	1930-1931
Baltimore	$ 1,800.19	$ 1,918.70
California	545.00	35.00
Canada		
Indiana	9,840.12	11,457.48
Iowa	4,829.82	4,333.73
Kansas	473.66	506.58
Nebraska	426.48	394.57
New England	3,991.70	4,183.56
New York	3,247.73	997.20
North Carolina	4,232.08	3,750.54
Western	3,850.93	3,996.34
Wilmington	1,298.92	1,096.33
Oregon	891.16	728.66
Other Sources	977.45	1,691.17
Special Appeal—Aged M. & M.		35.00
	$36,405.24	
Deficit Funds	977.16	
Total Receipts	$37,382.40	$35,124.86

BOARDS AND AGENCIES	
American Friends Board of Missions	$ 30,411.13
Board of Young Friends Activities	839.90
Board on Prohibition & Public Morals	97.48
Board of Education	70.49
Board on Religious Education	569.94
Fund for Aged Min. & Miss.	1,227.37
Emergency Fund:	
General Contingency	530.22
Deficit—Mission Board	1,018.89
Deficit—Promotion	359.44
Total Disbursements	$ 35,124.86
United Budget for year 1930-1931	$111,290.00
Receipts to date	35,124.86
Balance to be raised	$ 76,165.14
Five Months proportion of Budget	$ 46,370.83
Five Months Receipts	35,124.86
Five Months Shortage	$ 11,245.97

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

"WHAT MUST WE DO TO BE SAVED?"

Editor THE AMERICAN FRIEND:

I have just read Willis Beede's article bearing the above title. It set me to thinking about our own phase of the problem.

It is in the hope of heartening some Friends and clarifying the vision of others that I venture to take up my pen and discuss some aspects of this intricate missionary problem.

Let me state at the outset that as a Palestinian I feel humiliated at having foreign missionaries in my country. On the other hand I feel proud of being a missionary to my own people. I would feel prouder if my little salary were paid by money raised in this country.

Having foreign missionaries in our midst implies many unpleasant things. There is something that hurts about having the message of the Galilean delivered in Nazareth, Jerusalem, Bethlehem and Ram Allah in a tongue which is foreign to our ears. There is something incongruous about a man coming from America in order to preach Christ to his own kith and kin and on his own native soil. When I think of my fellow-countryman, Jesus of Nazareth, and when I think of Paul who left these shores twenty centuries ago to carry the gospel to Europe, I feel ashamed and humiliated. Surely we, the people of Palestine, the descendants of those earlier bearers of the gospel to foreign lands, should awaken ourselves and face the noble task with faith and courage.

A few years ago I sat opposite an English lawyer at dinner in a hotel on Russell Square, London. As soon as I was introduced to him as a Palestinian he asked, "When did you first see the Light?" Gathering that he meant to ask me when it was that I first became a Christian, I replied that I saw the light about twenty centuries ago. I informed him that there have been Christians in Palestine and other part of the Near East ever since Christianity began. It is to their faith, glory and loyalty to the Cross that they have persisted these twenty centuries. Wave after wave of persecution almost overwhelmed the faithful Christians of the East. First it was the Jews, then it was the might of Rome and lastly the cruel hand of many a Tartar, Mongol and Turkish fanatic. With so much persecution and adversity it is a miracle of devotion to the faith of our fathers that there are any of us left at all to witness to our Savior. It is to this remnant of the faithful martyrs of Eastern Christians that we address ourselves. In Palestine the Christians form about ten per cent of the population. It is the children of this noble army of the Cross which has been fighting a rear-guard battle for full thirteen centuries that the Friends Schools in Ram Allah are trying to educate and send out to bear the Christian message.

What are these people doing for themselves? (1) When the Friends Girls School first began, the cost was borne wholly by the Mission. The school furnished free board, tuition, books and even clothes. Now the Girls School of about one hundred forty pupils beginning with the kindergarten and preparing the girls for college entrance, besides giving a parallel course in Home Economics, is running on money raised mostly by fees. The salary of only two workers comes from the American Friends Board of Missions—namely, $1,200 per year. Beginning with zero in 1889 and coming up to about seventy per cent of self-support in 1930, it looks as if the people of Palestine have been gradually assuming the burden of the Mission in educating their girls.

(2) The alumni of the Girls School are a devoted lot. They have been especially active in helping the school in various ways since the Great War. They have bought a piano for the school, have built a Gate in honor of Katie Gabriel, and have kept the Arabic section of the library supplied with books and magazines.

(3) Now we are in the process of raising scholarship money to be called the Alice Jones Scholarship. A good beginning has already been made. The loyalty shown and love expressed are very encouraging, indeed.

(4) The alumni of the Boys School are also beginning to take an active part in shouldering the burden. They have already invested a little money for scholarship purposes. They have helped poor boys. They have given plays, the proceeds of which have gone to help different activities of the school. One alumnus presented the school with the latest Encyclopedia Britannica.

(5) The boys, girls and members of the meeting contribute their mite toward the minor expenses of the Friends meeting in Ram Allah. A little sum is given toward the salary of the Bible woman. Something is given every year to a hospital, an orphanage, or relief work of some kind. At Christmas gifts are given to the poor of the community.

(6) In the endowment campaign in America the Syrians responded. They showed interest and contributed what they could.

(7) If we go outside our own little circle we find most encouraging signs among the graduates of the American University of Beirut. They have contributed thousands of dollars to the endowment of their Alma Mater.

(8) The Church of England has been working in Palestine for a long time. A native council is now beginning to assume the financial as well as the spiritual burden of the church. The same may be said of the work of the United Presbyterians in Egypt and the Presbyterians in Syria.

People in America do not and cannot realize how desperately poor these countries of ours are. Palestine, for example, is a pile of rocks. Its soil is fertile only in spots. Its rainfall is seldom sufficient for its crops. Our scarcity of water is very serious, indeed. It affects our produce, health and sanitation in an adverse manner. To make things worse, we are sometimes exposed to hoards of locusts which leave nothing but desolation behind them. Once in a while we are visited by an earthquake. The continuous warfare which has been the lot of this sad country ever since history began has been a great factor in adding to the devastation. Wars take away men, ruin springs of water, cause plagues and famines, strip the hills of trees—even olive trees—and leave behind them an army of widows and orphans, to say nothing about debts, taxes and general economic debility.

I, for one, do not relish being a beggar. It is my fondest hope to raise men for this country who will feel it a disgrace to have the gospel imported to its own soil. I am earnestly endeavoring to impress the youth of Palestine with the necessity of doing our own missionary work as well as financing it. And now that I have a little son of my own it is my constant prayer that he may hear the Master's call and see a vision.

With all the discouragements in missionary work, it must be said that something is being accomplished. The ideal for Palestine should be that all missionaries be Palestinians. This is a new idea and it must be given time to take root, grow and develop. Meanwhile, Friends in America will be amply rewarded if they keep up their faith and continue in their zeal. It would be a tragedy to give up the ship at this critical hour when we are beginning to see light and when we are steering towards the right harbor. Let us have increased faith, redoubled energy and more devotion to the task before us. Mission work should not be abandoned until native

enterprise is more advanced, local sacrifice is more manifest and Palestinian responsibility is more keenly felt.

In this political, social, economic, religious and intellectual upheaval which we are experiencing in the Near East, we must have Christ at the helm. His steadying voice of "Peace be still" is needed now in this storm which is raging in our souls and minds. May the faith and prayers of Friends in America continue until the storm is weathered.

KHALIL TOTAH.

BRIDGE ACROSS THE SEA

Editor THE AMERICAN FRIEND:

In this age of "bridges" and "tunnels" one becomes so accustomed to hearing and reading about a new construction that one hardly halts long enough to see it finished. New impressions and new interests constantly claim one's attention.

A new "Friendship-Bridge" has been built between America and Germany which is intended to be a living link of fellowship between the two nations. The *News-Courier* of Charleston, S. C., says: "The cultivation of friendly relations with the German people is heartily desired by all good Americans and no measure could be taken with that in view better than the creation of an agency bearing the name of Carl Schurz. It stands equally for the best in German and in American character."

The Carl Schurz Memorial Foundation to promote cultural relations between the United States of America and Germany was incorporated under the laws of the State of New York in July, 1930. National headquarters have been established in 225 South Fifteenth Street, Philadelphia, Pa. The Director of the Foundation—no introduction is necessary—is Wilbur K. Thomas, formerly the Executive Secretary of the American Friends Service Committee; one of the Assistant Secretaries is Hanns Gramm, who was an active helper in the Quaker Relief Work in Germany and a pioneer in the preliminary work for the organization of the Carl Schurz Memorial Foundation.

The main promoters of the movement whose names will be familiar to many of you from the time of the Quaker Relief Work, are Ferdinand Thun of Reading, Pa.; Paul M. Warburg and Felix Warburg of New York City; Julius Rosenwald of Chicago; Henry Janssen and Henry Oberlaender of Reading, Pa. Other prominent people who are contributing to the foundation are Hon. Alanson B. Houghton, Hon. Jacob Gould Schurman, Hon. Charles Nagel, Judge Alfred K. Nippert, Henry Goldman, F. W. Lafrentz, James Speyer, Sir Edgar Speyer, Dr. Stephen P. Duggan.

The purpose of the organization is to promote further development of the exchange of Students, Professors, Scholars, Lecturers; promote the teaching of German in school and colleges; develop the interchange of literature — literary as well as scientific. Another important line of development is the forming of chapters in strategic centers throughout the United States. Their object will be to bring together the best of the American people, non-German as well as those of German descent, for the purpose of getting better acquainted with the literature, art, public welfare, etc., of present-day Germany. The life and work of Carl Schurz is to be used as an example of how loyalty to great ideals can serve the best interests of both nations.

The writer's previous associations with the Quaker Relief Work in Germany and America have been a valuable experience which will prove most beneficial in a work which renews the challenge for service in the interest of these two countries.

We hope that Friends will be interested in our new activities and come to see us in our Philadelphia Office. A warm welcome is extended to all of you.

HELENE WITTMANN.

Only Two More Weeks!

The special offer of THE AMERICAN FRIEND at one year for one dollar closes September 30th. Some fine results have come in from subscription campaigns in local meetings. What has your meeting done? There is still time to introduce your church paper to non-subscribers. Let's get busy now.

THE AMERICAN FRIEND
Richmond Indiana

WHERE MINISTERS GROW UP

Editor THE AMERICAN FRIEND:

I noticed with much interest in your columns a shorttime ago a list of ministers from Amboy, Indiana, meeting. I began recounting those from New London, Indiana, and was really surprised when my list reached thirteen. My first thought was of Sylvester Newlin who served his generation so faithfully and was gathered home. Then, Allen Kenworthy at Spencer, Phebe Littler, still a member at New London; Thomas Newlin, brother of Sylvester, at Fullerton, California; Lewis E. Stout of Plainfield, Ind.; Alfred J. Hanson of Stuart, Iowa; Albert J. Brown who was a great blessing but taken so early from the work; Murray S. Kenworthy, who goes to Amboy as pastor; Thomas E. Newlin, pastor at Bethel, Ind.; C. G. Taylor at Frankfort, Ind.; Clyde Shearer at Nelsonville, Ohio; Lyman G. Cosand at Bloomingdale, Ind.; and Norval E. Webb at Plainfield, Ind.

I have often marveled at and admired the consecration of our missionaries and our home ministers. While other men are building homes for themselves and their families, these servants are moving from place to place, often finding lack of cooperation and generally a lack of adequate support. Do we appreciate and support them as we should? Often have I wondered what the result would be if we all gave God his tenth for the advancement and support of his work and workers. I think we could sing from our hearts "Oh, What a Change!" Can we not in a fuller measure be workers together with God and make the coming year one of greater progress and victory?

MARY M. COSAND.

Russiaville, R. R. 1.

FOR WINNING FINANCIAL FREEDOM

The Layman Company's pamphlet, "Winning Financial Freedom" has proved so popular and effective that once more we offer it to any pastor without charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church. The pamphlet describes a simple method by which the pastor may carry on, quietly and steadily, the education of his people in the principles of Christian giving, without interfering with his other work, and at a cost purely nominal.

The Layman Company is a non-profit, inter-denominational Christian agency which puts its resources at the service of all the churches. When you write please mention THE AMERICAN FRIEND and give your denomination. The Layman Company, 730 Rust St., Chicago.

A cunning man overreaches no one half so much as himself.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

THE MYSTIC WILL

BY HOWARD H. BRINTON

The Macmillan Co., 269 Pages, $2.50

This study of the philosophy of Protestant mysticism, a subject which has not received the attention that it deserves, is based upon the work of Jacob Boehme because a widespread type of mystical theory characterized by a well-rounded philosophy of its own culminated in him.

The writer was engaged in the child-feeding operations in Germany having in charge the work in the plebiscite area of Upper Silesia under the joint control of the Hoover organization and the American Friends Service Committee. It was while traveling often to Gorlitz that he became interested in Boehme.

"The Mystic Will" is full of quotations from Boehme's works, and Dr. Rufus M. Jones has written an interesting introduction. Comparing Boehme with the nightingale in Hans Christian Andersen's story the author concludes his book with the following words: "The living bird which left us three centuries ago with the advent of mechanistic science and religion has not yet come back, but her song can be faintly heard already in the distance. She will not return in the pomp and glory of the Middle Ages, but she is willing to return to human hearts. The music master was right in holding that the mechanical bird is much more efficient and dependable, but the *Western world is suffering from a disease which no machine can cure.* Only the wild, untamed song which wells out of the mysterious depths of life can charm away the specter hovering above us."

Friends will be interested to read about a man who may truly be called a forerunner of George Fox and of many other mystics of the past. "The Mystic Will" opens up a large territory of that Germany which belongs to the spirit, and to which the whole world is indebted. Dr. Brinton's work is characterized by an almost German thoroughness. P. G.

THE COUNTRY CHURCH AND PUBLIC AFFAIRS

Edited by HENRY W. MCLAUGHLIN

Macmillan Co., pp. 260, $2.00

In the brief and breezy space of 260 pages is here packed much food for thought concerning the program, problems and future of the country church. Too much cannot be said to glorify the place of the rural churches in the life of the nation, and in recognition of that fact the Institute of Public Affairs of the University of Virginia has given opportunity for the discussion of the rural problems in its sessions. The twenty chapters in this volume are the outgrowth of the Open Forum and Round Table studies and discussions in the 1929 Institute on Public Affairs.

Particularly commendable is the presentation of the question from more than one viewpoint. Reading the book is very much like sitting-in on the discussion for you are given the opinions of the many. Constantly through all the discussions is kept in mind the thought that the rural and city churches are not two separate and independent organizations, each striving of itself to propagate the gospel; but rather the one is dependent in many ways on the attitudes and successes of the other. As one of the contributors says, "The future of the city churches is bound up with the fate of the rural church." Consequently the book is one that should appeal to all ministers and leaders of church life.

The social problems, recreational projects and questions about the rural ministry are all alike given due consideration. Perhaps something might be accomplished in the way of more sympathetic cooperation on the part of the city churches and pastors with their weaker and less fortunate country brethren if there was a careful reading and study of the book by the city dwellers. Not that the rural pastor and church are needing sympathy, but they are needing much help from outside agencies which might be forthcoming were there a better understanding between the two classes.

The book is to be commended for its readability, making it particularly adaptable to vacation reading. Read, meditate, appropriate, and the work of the church will be enriched. This book is in the Lending Library of the American Friends Board of Missions. K. L. E.

WORSHIP IN THE SUNDAY SCHOOL

BY A. W. MARTIN

Cokesbury Press. Price, 75c

This book is written with the special thought in mind of keeping away from the "highbrow" material. It is written especially for small Sunday schools meeting in one-room buildings with few and inexperienced leaders.

The author gives three purposes in writing the book: (1) To help Sunday school workers to enter into the experience of worship; (2) to offer workable suggestions for worship programs; (3) to direct in locating materials suitable to be used in the worship part of Sunday schools. The author has done a very fine piece of work in giving a very simple analysis of worship and in showing its place of true worth in the religious educational program. While he indicates that worship is one of the highest of arts, it is yet most practical in relation to the Sunday school because it aids tremendously in transferring knowledge to actual living. He maintains high ideals as to the type of worship which should be conducted at the opening of the Sunday school.

His suggestions as to the methods of introducing improvements in the worship programs is truly educational. He does not advocate any radical, quick revolution, but the more gradual process of preparing people so that they will want to make improvements. He points out how simple it is after all for a Sunday school superintendent who really wants the Sunday school to produce the best results in the lives of the pupils to have beautiful worship programs. Such programs, too, as will have not only richness, but variety.

This book is not intended for the Sunday school superintendent or worker who is content to move along the lines of least resistance, regardless of the harmful consequences. It is not for the person who enjoys moving in ruts and is satisfied with that which is poor. The book has value for every Sunday school superintendent even though he may long have had good worship programs, but it is especially for those that are wanting to improve their worship programs but have as yet not known how to bring about the desired changes.

THE PEW PREACHES

EDITED BY WILLIAM L. STIDGER

Cokesbury Press, $2.50

"A Cross section of what America's foremost laymen are thinking of Religion and the Church." Fourteen men of outstanding achievements have independently and freely expressed themselves on such phases of religion as appeal to them. To say that the book makes interesting reading, is to put it all too mildly. The reader enjoys the brief sketch of each contributor which the editor has made, but is fascinated by the "sermons" of these lay preachers. There is no end of variety in the methods of treatment and just as much variety in the subjects discussed. As each has chosen his own theme, there is, of course, no unity extending from one chapter to the other.

Laymen should read the book that they may check their own beliefs with the opinions of these men whose words direct

the actions of thousands of men and millions of money.

Young men should read this collection, that they may realize in a new way how firmly the religion of Christ has gripped such men as Henry Ford, Roger Babson, Edgar Welch, Robert A. Long, J. C. Penney and others who so thoroughly direct the affairs of men.

Pastors should read it and wonder if their laymen are receiving the same ideas of Christianity from their preaching that these keen minded men have received from their pastors.

Opinions of men such as these are to be reckoned with by anyone who would judge the religious life of America.

SPONSORED A PLAYGROUND

Chicago Friends Meeting sponsored a playground this summer in its own back yard for small colored children of the block in which the meetinghouse is situated. The project was directly under the supervision of a monthly meeting Inter-racial Committee, headed by Caroline Miles Hill. The choice of Elizabeth Cunningham, whose husband, Clarence M. Cunningham, is a member of the meeting, as director of the playground proved most fortunate. In the qualities of experience and tact were combined with those of winsomeness and charm, which won for her not only the respect and obedience of the boys and girls but their affection and loyalty as well. Sixty-two children were enrolled and the average attendance during the two months the playground operated was thirty-five.

The Neighborhood Improvement Association, composed of Negro women of the immediate community, exhibited a strong interest in the scheme from the very beginning. They provided a sandbox, equipped with sand and a substantial roof. Mary McDowell, veteran head of the University of Chicago Settlement and practical friend of the Negro, donated a slide for the Friends playground. The inter-racial Committee added a swing and a portable phonograph to the equipment. The playground was open five days a week from one to five o'clock. In addition to supervising the use of the apparatus, the director led the children in games, taught them songs, told them stories and instructed them in various kinds of handwork. Many Friends and others contributed in divers ways to make the venture a success. Among those who spent one or more afternoons assisting the director were: Marjorie Hill Allee, May M. Jones, Lucy V. B. Coffin, Blanche Krauel, Martha W. Balderston, Lois S. Vaught, Barbara Allee, Margaret Balderston, Anna E. Coppock, and Caroline Miles Hill. Anna E. Hill and Marjorie Hill Allee provided a table and some books and toys.

On Friday, August 26, the children gave a closing program. A goodly number of Friends, mothers, and members of the Neighborhood Improvement Association were present. The last named served the children and guests with refreshments of ice cream, cakes and punch.

A. B. V.

Rally Day Material

Start making your Rally and Promotion Day plans now. We can furnish any supplies you may need.

STANDARD RALLY DAY BOOK.....25c
Contains a complete service, as well as many other playlets, songs, recitations, for all departments.

PARAMOUNT RALLY DAY BOOK.....25c
A collection of new material from which you may build a program to suit your needs.

RALLY DAY CARDS.....$1.25 per hundred
Designs for all departments.

RALLY DAY TAGS.....$1.00 per hundred

PROMOTION CERTIFICATES.....36c and 40c dozen
Diploma style.
Card form with envelopes, 45c dozen.

FRIENDS BOOK AND SUPPLY HOUSE
101 South Eighth Street Richmond, Indiana

LEARNING BIBLE PORTIONS

"Train up the child in the way he should go, and when he is old he will not depart from it," says Proverbs 22:6. Silas A. Condict, a former New York City attorney, and now a resident of Pasadena, California, believes this so thoroughly that he feels a study of the Scriptures by the youth of the nation will stop the crime wave in time, and he is willing to pay Sunday school pupils for learning verses of the Bible. The offer is open to boys and girls under 14 years of age and the schedule of pay and the verses are as follows:

5 Cents—John, 3rd Chapter, Verses 16 to 18.

3 Cents—Romans, 10th Chapter, Verses 9, 10.

5 Cents—John, 14th Chapter, Verses 1 to 6.

1 Cent—II Timothy, 2nd Chapter, Verse 15.

10 Cents—Psalm 23rd.

15 Cents—Psalm 91st.

5 Cents—I John, 1st Chapter, Verses 8 to 10.

3 Cents—I John, 2nd Chapter, Verses 22, 23.

5 Cents—I John, 3rd Chapter, Verses 1 to 3.

3 Cents—Luke, 22nd Chapter, Verses 19, 20.

5 Cents—Luke, 24th Chapter, Verses 44 to 48.

1 Cent—John, 1st Chapter, Verse 29.

10 Cents—Romans, 3rd Chapter, 21 to 28.

5 Cents—Romans, Chapter 5, Verses 1 to 5.

2 Cents—I Corinthians, Chapter 6, Verses 19, 20.

5 Cents—II Timothy, 3rd Chapter, Verses 1 to 5.

15 Cents—Beatitudes, 5th Chapter of Matthew.

20 Cents—Repeating Books of Old Testament.

25 Cents—Ten Commandments, 20th Chapter of Exodus.

$2.00—For Repeating 119th Psalm.

$2.00 — For repeating Westminster catechism.

The offer has been accepted by Sunday schools in Denver, Albuquerque, Tucson, Phoenix as well as by schools in Pasadena. His address is 185 North Euclid Avenue, Pasadena.

A BULLETIN FOR PASTORS

The Layman Company is now putting out its Tithing Pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving at least $5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Send for free samples and price list.

Please give your denomination, also mention THE AMERICAN FRIEND. The Layman Company, 730 Rush Street, Chicago, Illinois.

QUAKERDOM · AT · LARGE

Charles M. and Caroline J. Woodman have returned to their Richmond home after spending the summer in Maine with their son Dudley who is in business in Portland. He was present at Whitewater Quarterly Meeting, September 6, and participated in the discussion on church statistics and family worship.

* * * *

Winchester, Indiana, Friends enjoyed an address on Peace by Lieutenant Governor Edgar B. Bush at their Sunday morning service, when he discussed the elements of national peace and prosperity. He gave his early impressions of Friends meetings, of the loyalty, courage and deep convictions manifested. Honorable James Knapp of Hagerstown, Speaker of the Legislature, was also present. Both were given most hearty invitations to come again.

* * * *

E. Garnett, clerk of the General Meeting of Friends for South Africa has forwarded the announcement that the Executive Committee has decided to arrange for holding a General Meeting at Cape Town early in January next. It is earnestly hoped that oversea Friends both as delegates from Yearly Meetings and in their private capacity will find it possible to attend. A cordial invitation is being extended to all Friends. A detailed program will soon be published.

* * * *

T. Edmund Harvey has had printed in pamphlet form the substance of his address on "The Lost Sacrament" given during the recent London Yearly Meeting. The address contains much valuable comment on the sacramental principle, including the way in which Friends have always viewed it. He says, "In all the ordinary acts of daily life we may find and pass on to others something of the spirit of the Lord who lived with men and for man and made of the material world the body and tool of the spiritual."

* * * *

A recent number of *The Friend* (Philadelphia) is devoted to Friends and the American Indians. The leading article, "An Experiment in Friendship," by Rayner W. Kelsey mentions the interesting fact that "the Indians initiated the friendly relations," and only by renewed dedication can Friends be faithful to the task and to their ancient friendship for the Indians. Other articles by Jonathan M. Steere, Ruthanna M. Simms, W. Carson Ryan, Jr. and Lawrence E. Lindley treat certain phases of the work, while our missionaries, Philip Francis Frazier and Eber S. Hobson, tell of present-day life among the Indians. The editor is to be congratulated for organizing such an informing Indian Number.

* * * *

Gilbert and Minnie P. Bowles in a recent Journal letter mentions a three day visit in Canton enroute to India. They were welcomed by Dr. Wm. W. and Catherine J. Cadbury of Philadelphia, with their three girls and Chinese boy of six. "William Penn Lodge" is a fitting place for this southern outpost of Friends in China. They joined with them in the hope that the present plan for a harbor for large steamers on the river ten miles below Canton may be realized, for that will bring to this international Friends Center a larger number of Friends who pass Hong Kong. Here they surveyed Lingnan University and met a group of their Chinese associates from the University Campus. They arrived at Singapore, July 23, thence to Calcutta.

* * * *

John William Graham gave also at London Yearly Meeting this year, the Merttens Peace Lecture which has been printed by *The Hogarth Press* and bears the suggestive title "Britain and America." Its aim is national goodwill and is full of facts germane to the various possibilities of Anglo-American friction. He sketches the inter-national relations between these countries since 1776, reviews the great war, the league of nations, naval reduction, war debts, the freedom of the seas, protection, and the present-day opportunities. He enjoys some amusing tilts at certain Americanisms he discovered on occasional visits to this country. In the interests of peace and goodwill one needs to appreciate fully the merry twinkle in the British eye at attempted sword thrusts intended to arouse thought and promote good fellowship.

NEWS OF OUR MEETINGS

Whitewater Quarterly Meeting was held at First Friends meetinghouse, Richmond, September 6. Eva M. Jay was clerk for the meeting on Ministry and Oversight when reports for the year on State of Society were considered. Bertha L. Jenkins and B. Frances Wright led in a discussion of the value of church statistics, and Herman O. Miles in a discussion of Family Worship as reported statistically. Charles E. Hiatt, Yearly Meeting Superintendent, spoke helpfully to both issues. Dr. Bryan and Edith Riner Michener were present and related something of their prospects on the mission field in East Africa. They spoke also Sunday morning at First Friends Bible School and at West Richmond meeting for worship.

* * * *

The Bulletin of the Lafayette Avenue, Brooklyn, N. Y., Friends Meeting records the passing of Margaret Holme, a minister of their meeting who has spent most of her life in China with headquarters in Luho, as follows: "We have been made very sad by word that came from China two weeks ago telling us that our dear friend Margaret Holme had had her wish fulfilled that she might not only pass her life in China, but might also lay it down in the land of her adoption. Her age and the strenuous life she had led in taking the word of God to her Chinese friends, have made us realize that she could not be spared many more years, but such a life cannot go out without bringing sorrow to many who knew and loved her."

* * * *

The Women's Missionary Society of Richmond Friends Meetings held their opening meeting after the summer vacation on the evening of September 10 in the church parlor of First Friends Meeting with the Westside and North Tenth Street meetings also well represented. The playlet "The Mite Box Talks" was given by Electa Henley Wilson and Elizabeth Leiter. Amy J. Marvel gave an interesting account of her visit to Jamaica and Cuba showing pictures on the screen taken of persons and places with her camera. Following the program, refreshments were served and a social time enjoyed. Each alternate month an evening program will be given to accommodate those unable to attend during the day. Tressie Thomas Ratliff is the efficient president.

* * * *

On Sunday, August 31, Harold J. Chance returned with his family to Silsbee Street Friends Meeting, at Lynn, Mass., after an absence of ten weeks. During that time they had driven to the Pacific coast and back, relatives in Iowa and California being visited en route. At a recent midweek meeting Florence Smith, formerly a member of Silsbee Street Friends Meeting and now on the faculty at Happy Grove School, Jamaica, spoke to a large group of Friends. "During the hour which Florence spoke, I felt as though I were living in Jamaica," said one Friend. "I will have a keener personal interest in Happy Grove School from now on." Florence Smith returns

within a few days to take up her work in Jamaica once more.

* * * *

Saturday, September 6, proved to be a great day for younger boys and girls of the Friends Bible School at Silsbee Street Meeting. About eighty gathered at the meetinghouse at 12:30 p. m. and were transported in cars to a secluded playground on the edge of Lynn's beautiful woodland. For four hours swings, slides, and game grounds were kept busy by the happy youngsters. The frankfurts, sandwiches, ice cream and marshmallows which were served might have been hard to digest, but did not keep the children away from the first fall meeting of the Bible school the next day. The secretary's records for the seventh show over a hundred in attendance.

VISIT TO WEST LAURENS

One of the pleasantest occasions that has occurred recently in the history of Unadilla Meeting (New York Yearly Meeting) was enjoyed on September 7, when the entire congregation motored to West Laurens, N. Y., some thirty miles distant, and met with the people of that hamlet in an all-day meeting of worship and inspiration. West Laurens was once a point of considerable influence among Friends, Ellison R. Purdy having been pastor there years ago, and Alexander C. Purdy having spent a portion of his boyhood there.

In recent years a shift of population, together with the removal by death of a number of the older Friends, has caused the meeting to become almost defunct. Quite recently services have been held by Rev. and Mrs. Carston, Baptists, of Morris, N. Y. Last winter he passed to his reward and Mrs. Carston has been, since that time, carrying on the work most bravely. She has gathered a fine group of people, mostly children and young folks, with some adults, and they meet each week in a Bible School and brief worship service. Unadilla Friends have felt considerable responsibility in the work, probably because the membership of such Friends as remain there is in Unadilla Meeting, hence the plan to hold a meeting there.

Regular worship service was held in the morning, followed by Bible School. Henry M. Vore, pastor at Unadilla, spoke from the text, "Jesus Christ the same yesterday, today, and forever." The house was filled almost to capacity with the members of the two congregations, some having driven more than fifty miles to be in attendance. That fifty mile drive does not describe the effort made by our Yearly Meeting Secretary, Elizabeth Hazard and her husband Isaac N. Hazard. They attempted to attend Unadilla Meeting in Rogers Hollow, driving just one hundred miles that morning to reach there, only to find the valley deserted and one elderly Friend left to tell them that all the rest of us had gone on to West Laurens. Nothing daunted they took up their journey again and arrived there in time for dinner and the afternoon meeting.

Much to the delight of Friends Carolena M. Wood, Eleanor W. Taber, and Miss Hoh, a Chinese lady who is studying at Columbia University, were making a tour throughout Butternuts Quarterly Meeting. They were scheduled to appear at West Laurens during the noon hour, and spoke to the assembled company in the afternoon.

A large part of the success of the day's endeavor is due to the untiring efforts of Blanche Ellis, local school teacher and superintendent of the Bible School, who extended the invitation to meet with them. She, with Mrs. Carston, is responsible for the maintenance of the work at West Laurens.

Dinner was served in the Grange Hall and what a dinner it was! After a rather brief afternoon session, the people of Unadilla took their homeward way, hastily did their evening chores, and assembled again in their own meeting place to listen to these Friends from the eastern part of the state. Carolena M. Wood told in her inimitable manner of her trip through Japan, Korea, Manchuria and other portions of China up the Yangtse river, and to the various mission stations and other places of supreme interest to Friends in China.

Altogether, it was a strenuous day, but one of the sort that makes life well worth living, and one that adds inspiration for and interest in the affairs of the Kingdom of our Christ.

WHITTIER ACTIVITIES

During the month of August, the pastor's vacation period, the pulpit has been supplied as follows: Sabbath morning, August 3, by Frank W. Dell, Yearly Meeting Superintendent; August 10, President Walter F. Dexter gave the message; on the 17th Dorothy Commack, a missionary from Honduras was the speaker; and August 24, Louis T. Jones spoke on "Quakerism and the Modern World." In the absence of Prof. Howard L. Hockett, Henry N. Whitlock of Santa Cruz has looked after the musical interests. His young son Rees, aged twelve, has ably assisted in both solo whistling and accompaniment. He is a natural born whistler and has several pupils under him. August 31, the speaker was Prof. David E. Henley, and the message one of blessing to the listeners, as all the messages have been. Sunday evening union services closed on August 31.

Many visitors from other states have been present at the services during July and August. All our services have been well attended. The midweek meetings, too have had a good attendance and much interest has been evidenced. E. L. Gregory, church secretary, directed the worship and gave an inspiring talk on the evening of August 7. The monthly meeting came on August 13, when R. Esther Smith was the message bearer. A social hour in her honor followed the business session. The August 20 service was one of unusual interest. Joy Ridderhoff who will soon go to the Honduras field, gave a gospel message full of pathos and sparkles. While on the 27th the meeting was under the leadership of Henry and Alma Cox recently from the Cuban field.

Our several missionary circles are all working with the usual interest and enthusiasm.

PERSONALS

Bertha Hickman is spending the summer in the east visiting her son, Roger Hickman who is a professor in Harvard University.

Nellie Horton has returned from a trip to Iowa where she was called by the death of her brother.

Mr. and Mrs. C. W. Redman are home again after several weeks' absence in South America and elsewhere.

Again the reaper angel has come and this time carried away our beloved friend D. C. Andrews. Funeral services were at the church, in charge of Willard O. Trueblood, Edwin McGrew and Absalom Rosenberger.

Robert Tomlinson, son of Allen W. and Katharine Tomlinson, was united in marriage with Ruth Eloise Martin of Pasadena, Calif., on August 28. The wedding took place at the Pasadena M. E. Church.

BUCKS QUARTERLY MEETING

Bucks Quarterly Meeting (which is part of Philadelphia Yearly Meeting) was held at Fallsington, August 28, 1930. At 10:30 a large audience convened in the old historical meetinghouse. The morning meeting for worship was addressed by three speakers; Jesse H. Holmes (a Professor of Swarthmore College); Max I. Reich, (a noted Bible scholar residing at Morrisville, Pa.); the third speaker was a Friend from Rumania. They all spoke ably and earnestly to an appreciative audience.

A delicious lunch was served at noon by the Falls Friends, which as usual was heartily enjoyed, and the afternoon session was devoted to the routine business of the Quarter.

The Falls meeting is the "Mother Meeting" of Bucks County; and the old meetinghouse vibrates with historical memories. When you are studying the early history of Bucks County, you are studying the settlement of Falls Town-

nip. When you are studying the his-ory of Falls Township, you are studying he formation, organization and growth f the Falls meeting. It is the "Mother leeting" of all other Friends meetings ithin the radius of Bucks County, in ennsylvania, irrespective of name or lace; they each and all being the off-pring of the old Falls Meeting.

The meetinghouse has a picturesque etting, and is surrounded by ample rounds and immense trees. An old grave ard is near, in which rests the remains f many early settlers. The meetings ecords are intact from 1683 to the pres-nt date, and are a fund of useful in-ormation, and as we scan the Register e find representatives in every field of he world's activities—past and present.

The reports at the business session on he 28th inst. proved that Friends have ot lost their vision, and are still endeav-ring to teach, both by precept and ex-mple, that Peace on earth will only ome by good will to all men.

ELIZABETH B. SATTERTHWAITE.

AT WINCHESTER QUARTERLY MEETING

While all the world is developing "air-indedness" The Young Friends of Winchester Quarterly Meeting have been eveloping "spiritual mindedness," as the heme for the past year has been "Closer o God." In this last meeting, Farmland Young Friends had charge of the de-otional period. Elizabeth Reynolds ead the Scripture lesson and the topic, Can we serve God now," was ably pre-ented by Omer Shaffer.

Young Friends were delighted to have n their midst Young Friends from Spice-and with their Pastor, Wm Fox, and his laughter who presided at the piano while he led the singing and gave a message ull of inspiration. Claude James, Chas. Hiatt and others also gave helpful messages. The meeting was rejoiced to have present again Delight Bailey Jones of Fairmont, W. Va., former reading clerk.

The older Friends who have watched the development of the Y. F. work are sure they can see that the groups are 'growing in grace, and the knowledge of our Lord and Savior." In the meeting on Ministry and Oversight Howard W. Cope sounded the clarion call to higher ideals and careful study of God's will. Many who spoke seemed to prove that the burden rested on the hearts of all. The messages of the morning meeting were brought by Alvin T. Coate, Donald Spitler, and William Fox, a time of great uplift.

In the absence of the clerk, Fred Carter, Howard Cope presided. The report of the nominating Committee showed the reappointment of all the officers with Leila Mendenhall as Quarterly Meeting Correspondent. The Evangelistic Committee reported the reappointment of David Harris as Evangelistic Superintendent, with H. H. Allen as Assistant.

The visiting Friends were Alvin Coate and wife of Indianapolis, Donald Spitler and wife of Detroit, Mich., Wm Fox and daughter of Spiceland, and Herman O. Miles and wife of Richmond.

WITH NEWBERG FRIENDS

The August Session of Newberg, Oregon, Quarterly Meeting, while not as well attended as at some other seasons of the year, was a time of real interest and blessing. Chester A. Hadley, the recently appointed Yearly Meeting Superintendent brought a very helpful and inspiring message in the morning meeting for worship, on the subject of the atonement. There were a few other visitors present at the business meeting, including Ashton and Marie Otis, from Calif., the former being clerk of Whittier Quarterly Meeting, who, with their daughters, Eleanor and Felice were touring the north pacific states.

About forty of our members were in attendance at the Twin Rocks Conference, a part or all of the week. It is said to have been the best one yet held, both in interest and attendance.

Wedding bells have been ringing quite often in our meeting this summer, the most recent peals having honored Elizabeth Silver and Hubert Armstrong, both well known former students of Pacific College, and the latter a member of the Faculty at present.

Clayton S. Brown, who has been serving the meeting as pastor the past year, closed his work here the last of August and has accepted a call to serve as pastor in Boise, Idaho. The best wishes and prayers of our people will follow him and his family in their new field. No one has been secured as yet to fill his place here.

INDIANAPOLIS MEETING

W. Robert Lewis of Detroit has been secured as Educational Director for First Friends Meeting at Indianapolis. He succeeds David W. Day who resigned to take work at Pendle Hill School, Philadelphia, and to serve the Five Years Meeting as chairman of Young Friends Activities. Robert Lewis is a student at Butler University and comes to us well recommended as a worker with young people.

Ira C. Dawes is starting his second year as pastor, and plans for the fall and winter work are under way in both the Bible school and the Meeting. Church Night will be observed each Friday night beginning with October 3. Supper will be served at 6:30 followed by an inspirational program. A cordial invitation is extended to all Friends who may be stopping in Indianapolis on these nights to attend Church Night and enjoy the fellowship.

On September 9, the Young Peoples' Committee held a farewell party on the Butler University Campus for those who are going away to school and college.

THE IOWA YOUNG FRIENDS CONFERENCE

Together we studied, discussed problems, and worshiped at the Conference of Iowa Young Friends which met on the Penn College campus at Oskaloosa, August 27 to 31.

As in previous years there were two age-groups—high school and college—each with its own leaders. Percy M. Thomas, pastor of the Des Moines Meeting, and Millard Jones, pastor at Indianola, directed the work of the high school group and led them in their discussions. The college group was led by Dr. William E. Berry of Penn College and William Byerly, a high school instructor.

Ermin Perisho, pastor of Smyrna Meeting, in his evening lectures gave an inspirational interpretation of each day's theme—some phase of Mastery, which was the Conference theme. He also led the forum period of the college group each day.

The day's program began with a devotional period and summary of the preceding day's work, followed by a lecture period in which both groups met together and were given a comprehensive view of the theme for the day. Cecil Haworth, pastor of the Oskaloosa Meeting for the coming year, very effectively performed this service. The separate discussion groups and forum periods brought the morning's work to a close.

The constructive thinking and active participation on the part of the members of the Conference was done in the morning hours. In the afternoon the need for rest and recreation was amply supplied. For two hours the latter part of the afternoon Paul Binford, a graduate from Penn College, directed the play activities.

Mrs. Ruby, Director of Religious Education at Cedar, Iowa, was in charge each evening of a social gathering. The first evening after a campfire "sing" all were led into a spirit of worship, and the hour ended with the singing of "Taps." In one evening we spent the hour in games in Spencer Social Hall, another evening in the dining room of the Women's Residence Building and the last evening we again gathered around the campfire, where we were led to one of the high points of inspiration in the Conference.

Orville Dennis, a Penn College student, as acting chairman of the Conference

kept the wheels of the necessary machinery moving, ably assisted by an efficient committee.

Although the Conference was not so largely attended as in some previous years, those present felt that it was well worth while, and plans for a successful Conference next year are already under way. J. H.

BIRTHS

FURNAS—To Paul and Elizabeth A. W. Furnas, Woodbury, New Jersey, September 1, 1930, a daughter, Caroline Sargent.

MARRIAGES

HADLEY-MURDOUGH—At Lake Hamlin near Ludington, Michigan, the summer home of the bride's uncle, August 27, 1930. Gertrude S. Murdough and Russell Hadley, son of Jonathan and Mary C. Hadley of New London, Ind. J. W. F. Davis of Lake Hamlin, minister. They will reside in Chicago, Ill.

HANSON-LAPTAD—At the bride's home near Lawrence, Kansas, September 3, 1930, Lois Laptad of Lawrence and Loring Hanson of Madison, Wisconsin. Both are graduates from Kansas State University at Lawrence and are highly esteemed in the church and the community.

DEATHS

ABBOTT—At the home of his grandparents, near Mooreland, Ind., August 26, 1930, Richard Abbott, associate member of Mooreland Friends Meeting, in his fifth year. Funeral services were conducted by Chester B. McKean of Thorntown.

BASTIN—At Berkeley, California, August 19, 1930, Catherine Taylor Bastin, in her eighty-first year. A great part of her active religious service was given to the meeting at Chicago, Illinois where she was a much valued member. For more than twelve years she had resided in California.

CHASE—At Trinity Lutheran Hospital, Kansas City, Mo., August 29, 1930, Henry Valentine Chase, aged 78 years. Born in Dover, N. H., the son of Amasa and Lydia W. Chase he went with the family to Iowa and in 1860 to Shawnee, Kans. From Kansas University he was graduated in 1880 and five years later married Anna G. Newby. Four children were born to them: Alice Chase Cox and Henry V. Jr. of Wilmington, Delaware; Marianna Ackerman, Kansas City, Kans. and Lucy Chase Nagle of Bessemer, Alabama. He and his wife spent last winter in Wilmington, Del. He was a charter member of Kansas City meeting, an elder, and for many years a trustee of the church.

WOOD—At the home of his daughter Estelle Blizzard, Denair, California, August 11, 1930, George F. Wood, who slipped out quietly at the close of a pleasant day's visit. He was born in Glen Falls, New York, September 1, 1848, but spent most of his earlier years at New Providence, Iowa where he was always a leader in all Christian activities. In 1908 the family removed to Denair, California, and during most of the intervening years he has been an elder in the Denair meeting. The work of the church, especially its missionary interests, has been his delight. His wife, Elma Moore, to whom he was married in 1876, and three of their five children preceded him in death. His son, Charles D. of New Providence, his daughter, Estella Blizzard of Denair, and his widow, Anna Wood survive him.

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NOTICE TO MINISTERS

Ministers with a minute from another Yearly Meeting who desire entertainment at Indiana Yearly Meeting, should at once notify Robert W. Randle, 1234 Main Street, Richmond, Indiana.—By direction of the Permanent Board of Indiana Yearly Meeting.

MESSAGES TO FRIENDS

On personal printed stationery, 200 sheets high grade paper and 100 envelopes with name and address up to 4 lines. Be sure to write your name and address clearly. Send $1 today to Cypress Hill Studio, Dunreith, Indiana. Get a box for a friend.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 13924 Manor Ave., Phone 2383, Fairmount.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

NEW YORK, NEW YORK
Friends Meeting 144 East 20th Street, New York, extends a hearty invitation to visitors in New York to attend its sessions on Firstday at 11 a. m.

PASADENA, CALIFORNIA
First Friends Church, Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.

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